



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Current Literature.

The Origin of Hebrew Monotheism.

Professor Hermann Gunkel, of the University of Berlin, because of the excellent work shown in his *Schöpfung und Chaos* and in his recent commentary on Genesis, is well equipped to discuss the question of Babylonia's influence upon Israel's religion. In a recent pamphlet on this subject, prepared in response to many requests from contemporary scholars, he seeks to calm the storm of protest aroused by the lectures of Professor Delitzsch delivered before the German emperor.

Concerning the question whether the Babylonians were monotheists, he says: The Babylonian religion was certainly polytheistic, and had an especially crass, grotesque plurality of gods. Delitzsch cites the fact that certain North Semitic immigrants into Babylonia in the time of Hammurabi used names compounded with *el* (=god). Delitzsch supposes these to have been relatives of the Hebrews and like them monotheists from the earliest times. This does not imply that Israel's monotheism originated in Babylonia, nor does the existence of such names, indeed, prove monotheism; for the polytheistic Greeks had such names, *e. g.*, Θεόφιλος, Θεοδόσιος, Θεόξενος; likewise the polytheistic Phœnicians, Aramæans, and Arabs, *e. g.*, 'Ainel (=eye of God), Channel (=grace of God), 'Aiel (=God is exalted). Everything Delitzsch says concerning the Babylonian name *Jahu-ilu* (=Yahweh is God), is extremely doubtful, the entire reading and interpretation being questioned by eminent colleagues of Delitzsch.

There is one passage from the neo-Babylonian period in which the various gods are compared with Marduk, and this is to be looked upon as almost monotheistic. This passage shows that the Babylonian priests came to look upon the various gods as in reality only forms of manifestation of the same divine essence—a view which the Greek popular philosophy of the times of Jesus also reached. But this view had no influence in either Babylon or Greece upon religion itself, which remained polytheistic. With the monotheistic *religion* of Israel this *speculation* of Babylonian priests may be compared only at a great distance.